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844 graves or go to funerals. The umbilical cord is not cut until the placenta is out. In doing this a knife of bamboo is used. In fact, they use five bamboo cutters. They cut with the first four a little, and then throw them aside. The fifth bamboo knife cuts through.

846 614 [851] When the child is born, a man (maybe the father) comes to the house and bangs five times on the wall from the outside with a spear, and asks, "Boy or girl?" (The assistant said he banged the spear himself.) The word used for boy means "kampong child"; for girl "outside child," reflecting that the former will swell the population of the kampong, but the latter will leave the kampong on marriage. The placenta is put in a box with ashes, along with the umbilical cord (mba'u means placenta with cord). The box is hung in front of the house until it falls apart and disappears. He says usually a dog or some other beast finally eats it up! However, this holds for some va'u only. Other va'u throw the afterbirth in the river, and others bury it. Thus the custom in Pau is hanging; Pongkor buries, Veol throws in the river, Tjepang throws in the river.

● 805 The calendar starts with planting. They count the months thereafter. The year has ten moons. The two moons extra (May, June, July period) are not counted. They are "empty." (This may explain the confusion Papajungan had in explaining the Toradja calendar, because there too they had extra, unnamed months.)

The ten months, he said, are named. This is unclear, because later it seemed that he reneged on this at Anam when I pointed out that Anam was just having a New Year feast at the end of January, while other kampongs had had theirs long since. Maybe they just count from the planting time, and the "New Year" feast does not take place at the start of the counting, but is just

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805 held some time after the planting is done. I think this is it. He says that in other parts of Manggarai they may have twelve moons. The European calendar is seldom used and only by those who have gone to school.

793 The only priests here are the tuan tanah.
622 The tuan tanah of the pusat kampong is the most
614 important. Cornelius[1] agreed that he was like a bishop. The other tuan tanah of the branch kampongs are like parish priests. The tuan panga have certain roles in panga rites. Below the kampong and the panga there are only small rites.

756 Cornelius[1] says that the mbako went secret even before the Dutch came in. He says he doesn't really know why the people keep the mbako identities so secret. Or perhaps he simply will not tell me. He keeps on saying it is because "they do not want to show any pride." Maybe this means that they do not want to appear to "brag" about their special power, or perhaps it is the idea that if they talk about it they may lose it. They are certainly sensitive on this matter. Van Bekkum[2] says that in all the years he has been in Manggarai he has never found out who a single mbako is. This is amazing. There are no dukun apart from the mbako. In a kampong Cornelius says there are usually from one to three mbako.

[754] There are no suwanggi here.

Cornelius[1] says that even though all the people turn Catholic, they must still have a mbako, in the sense of a dukun.

A new point is that in addition to the troubles of the mbako with the police (maybe because of poison? or is it mere suspicion of magic murder?) they have also gotten into trouble with the hospital because of their "practice" of medicine.

771 In terms of religion, the people here are

[1] i.e., the assistant -- Analyst]
[2] [pastor at Ruteng -- Analyst]